



The

# REMNANT OF ISRAEL



THE LAW-AND-  
THE PROPHEYS



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"All ye inhabitants of the world and dwellers on the earth, see ye; when he lifteth up an ensign on the mountain, and when he bloweth a trumpet, hear ye."—Isaiah 18:3.

Vol. 7

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No. 5

## WHAT SAY YOU?

The fool hath said in his heart  
I know there is no God.  
He forgets that no other power  
Could make man of the sod.  
Poor soul you're already condemned  
Satan hath your heart deceived  
You understand not nature's God  
Because on the Son thou'st not believed.  
The righteous constrain others to believe  
With idleness they're not content  
For they that turn many shall shine  
Like stars in the firmament.

Mrs. G. L. Gillispie,  
Pittsburg, Texas.

## CHRIST THE RESTORER.

It having been proved that Jesus Christ was the Son of God and also the Son of man, the blending of the human and the divine, the mystery of redemption, which God had kept hidden in the ages past, was made known in Christ Jesus, the second Adam. "As it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. As is the earthy, such are they also that are earthy; and as is the heavenly such are they also that are heavenly." 1 Cor. 15:45 and 48.

Adam by disobedience having lost the right to eternal life, and having brought the curse of disobedience, not only on himself; but also on all creation, all that he lost is restored in Christ.

Adam had dominion over all the earth and every living creature therein, and death had not been pronounced upon him. He had health and happiness and access to the tree of life; but by one act of diso-

bedience all this was changed, as is recorded in Genesis 1:28 and 3:17,19.

The blessing of eternal life, fellowship with God, and a holy and innocent life with all its accompanying happiness, having been lost by Adam's disobedience, is restored by the obedience of the second Adam—Christ our Lord—who was obedient unto death, even the death of the cross.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men; for by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. Rom. 5:12 and verses 19, 20 and 21.

The first Adam, being of the earth, earthy, and having failed God, the Creator brings through the second Adam, Jesus Christ, a new creation, which is of the heavenly, divine nature. "Therefore if any man be in Christ, he is a new creature: old things are passed away." 2 Cor. 5:17.

Thus, Christ not only restores what was lost; but replaces with a spiritual life, exceeding in glory the pure and innocent life of our first parents.

And so today we can understand the mystery of redemption. "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." Eph. 3:5.

And now God is sending out his messages to all the world and making them plain. "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold

wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." Eph, 5:10-11.

When does Jesus begin with the restoration? Now. With you. With me. If we are to have a part in the thousand years of peace and Sabbath rest, we must be prepared now. As Jesus is the Son of God, so we must be born again; born of the Spirit, and transformed to his image. "For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren," Rom 8:29.

In the renewed and perfect earth, God will have a perfect people; and he is preparing those people now. Can you say with the Psalmist, "He restoreth my soul?" Let me repeat it. The restoration begins NOW.

"We shall not wait till that glorious dawning  
Breaks on the vision so fair,  
Now we may welcome the heavenly morning,  
Now we his image may bear."

J. A. Lauger,

R. F. D. 3 Box 314

Puyallup,

Wash.

### THE REMNANT OF ISRAEL.

G. G. Rupert

Who are the remnant of Israel and where do they come from? Is this made plain that all may know?

I will say first, it does not say the remnant of Israel is the remnant church. Such a thing is not found in the Bible. It does say they are the remnant of Israel. The Bible does teach that the church is made up of Israel, hence, the remnant of Israel is the remnant of the church, and as the church of Israel had its origin in the beginning then it is a fact that there is but one church. Next, we learn that the dragon is wroth with the woman (church) and makes war with the remnant of her seed. So it is a fact that the remnant of Israel is the remnant of the church, but not a remnant church. Such would be a lie for there is not now nor never was but one church, and that church is known and understood as the church of Israel. Having that point settled who are the remnant of the church and where found? We read in Revelation twelfth chapter, the woman introduced is represented as the mother of Christ. Her name is Rachel, Jacob's wife, Jeremiah 31: She bears the name of Sarah, Abraham's wife, Galatians fourth chapter. That church started with Eve the mother of all living. Note she goes into the wilderness for twelve hundred and sixty years following Christ's appearance in the world. She comes in contact with the Romans during that time. Hence, during that time Gentile, not Jewish blood. From that experience she comes forth and is called the "Remnant of Israel." Let these points be noted in locating the Remnant of Israel, Rev.

14:17. Now it is told in this chapter that these people "are not defiled with women" (churches). Why are they not defiled? Because we read in Revelation eighteen, they are called out from the churches, gentile organizations known as Babylon. Hence, not defiled with women, churches of gentile, man made organizations. It further says, "they are the first fruits to God and to the Lamb," "they are redeemed from among men," "they do not taste death." Hence, they are the living righteous when Christ comes. Next, they are sealed under the sixth seal, Christ comes at the opening of the seventh seal. So it is clear thus far. Next they gain the victory over the beast and his image, (Roman Catholicism and Protestantism). Next, they are developed under a three fold message, Revelation 14: 6-12. It has its fulfillment when the decree goes forth by Protestantism that all shall be killed who do not worship the beast and its image, and finally they escape the seven last plagues as did Israel of old when they left Egypt. Now does all this story teach these are all of Jewish blood? If so then there is no remnant of the gentiles saved, for this is all the remnant message or people there is spoken of. We are glad it plainly says the 144,000 are gathered out of every nation, kindred and tongue. It does seem useless to try to spend time showing there is nothing to this salvation of blood Israel. Satan is surely busy trying to deceive the very elect children of God. The Remnant of Israel sing the song of Moses and the song of the Lamb, Rev. 15. Hence, they take a whole Bible. They are not of the class who wish to start a new church since Christ was here. They believe both Moses and the Prophets, God's two witnesses. Note what Zephaniah says about the Remnant, Zeph. 3 The paper, "The Remnant of Israel" did not start one day too soon. Satan is getting his work in and it is high time that the truth on the Israel question now be given to the people.

### THE TWO WOMEN OF THE TWELFTH AND SEVENTEENTH CHAPTERS OF REVELATION

(Continued from April Issue.)

By G. G. Rupert,

"And upon her forehead was a name written, MYSTERY, BAB-Y-LON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Rev. 17:15.

This woman has neither the light of the sun nor the clearness of the moon, neither is she decked with the stars. But is clothed with scarlet and purple and decked with all manner of precious stones with a golden cup in her hand, and a crown upon which her name is written *Mystery, Babylon the Great, the Mother of Harlots and Abominations of the earth*. She is seated upon a scarlet coloured beast full of names of blasphemy. This description ought to make the child

of God shudder as he beholds such a character. That she is a woman of pretensions to the religion of Christ there is no doubt, her clothing shows it in form, also the scarlet color of the beast, the government she rules is religion. She has on her the purple and the scarlet worn by the priest. She has in her hand the yellow cup of gold and gold is the symbol of faith. Her cup is filled with the *filthiness of her fornication* with which she made all nations drunk. The drink offering of the priest was the pure wine, a symbol of doctrine. So she is here giving the world her false doctrines and as Moses said of false doctrine, the drink is sour. That is, it is fermented and produces drunkenness and that drunkenness of false doctrine produces Babylon (confusion). The word from which Babylon is derived, as worn by her on her crown. She is seated upon a beast having seven heads and ten horns. A beast is the symbol of an earthly government and that government was western Rome. But she did not originate with Rome. No, indeed. This beast, in the thirteenth chapter, is stated to have the body of leopard, the symbol of Grecia. And it had the feet of a bear, a symbol of Medo Persia, and last, a mouth of a lion, which was the symbol of Babylon. So her beginning was not with Rome, neither was her doctrine the doctrine of Rome only. She, like the other woman was much older than Rome. Her history dates farther back. Ezekiel says her nativity was of the Land of Canaan. Her father was an Amorite and her mother a Hittite. Canaan was settled by the Hamitic race. Abraham, Isaac and Jacob were Syrians and Shemitic. The Amorites filled up their iniquity before the Israelites entered Canaan. Gen. 15:16.

So she is of Hamitic origin and her location belongs in early history to the south country. In the book of Revelation she bears the name of Jezebel.

Notwithstanding I have a few things against thee, because thou sufferest that woman Jez-e-bel which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

"And I gave her space to repent of her fornication; and she repented not.

Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

"And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works." Rev. 2:20-23.

Jezebel was the wife of King Ahab, one of the most wicked Kings ever seated upon the throne of Israel. His wife was a worshipper of Baal. She and her husband were the most bitter persecutors of the true faith we have on record. Her husband desired the vineyard of Naboth. She hired men of Belial to swear

falsely against him and had him put to death that the desire of the King might be obtained. But prior to that, Jereboam, after the death of Solomon, established the worship of Baal in the House of Israel and the record is there made, that that worship was the same that was held by the Egyptians. First Kings 11:20-23. Egypt is called in the Bible, the land of Ham. It is therefore evident that this woman has a birth not later than the scattering abroad after the attempt to build the tower of Babel. Baal worship is defined by Moses as the worship of the planets of heaven. Also the martyr Stephen speaks of it thus:

"And they made a calf in those days and offered sacrifice unto the idol, and rejoiced in the work of their own hands. Then God gave them up to worship the host of heaven as it is written in the book of the prophets, O, ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness. Yea, ye took up the tabernacle of Moloch and the star of your God Remphan, figures which ye made to worship them." Acts 7:41-43.

That this woman has a history in the church of the Gentiles this side of Christ there can be no question. First, the beast upon which she is seated represents a government this side of Christ. All students agree also, that this beast is a symbol of the western empire of Rome by the ten horns on his head. Also by the time of its rise and its location in the field of national prophecy. Second, That there was a falling away from the true doctrine as established by Christ and the apostles will not be denied among protestants.

*The Woman's Character:* John says she is an adulteress. Ezekiel says she committed whoredom with the Egyptians, the Assyrians, and those of the land of Canaan and Chaldea. He says:

"Thou hast also committed fornication with the Egyptians thy neighbors, great of flesh; and hast increased thy whoredom, to provoke me to anger.

"Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.

"Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

"Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

"How weak is thine heart, saith the Lord God, seeing thou doest all these things, the work of an imperious whorish woman." Ezek. 16:26-29.

She has been the worst of all women, even contrary to any practice of women of that class.

(Continued in June issue.)

# The REMNANT OF ISRAEL

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Cherry Vale, Kansas,  
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Mrs. Lucile R. Smith,  
Dear Sister:

In the hope of a soon coming Saviour:—I must surely and safely say that George Faucher is sadly in error when he thinks to introduce another sabbath day than what we have from the beginning. I fear his two books he found is like his Monday Sabbath, it is very little appreciated by the people who do know their God. There are too many false teachers gone out into the world, and still something new to try to take the eyes of God's people off him and hearken to some false statement that they have no bible proof for in the very least. I have just finished reading a work on Sabbath, and Sunday but the author says Friday is, or was the true sabbath, but that he keeps Sunday because of the powers that be, and that Jesus was the end of the 10 Com-Law, and also the sabbath for it was the Law that was abolished when Christ came. Dear sister, do you not feel very sorry for the poor unbeliever? What a time of continual confusion. Well we again call attention to a statement in Faucher's work. He says he was shown that God's time was 364 days in each year while the Julian calendar as we have now says 365. Now lets prove them both by God's real honest bible time in figures that do not lie. In the first place we will take time, one year, times, two years, and half time, half year. We have the same time, times, and half time in Rev. 12:14 verse. Then we will take the 1260 days of same, Rev. 12:14, and the 40 and 2 months of Rev. 11:2. Now in correct figures these are all the same length of time, and are all 3 and 1/2 years. There is no bible student but what will agree upon the 30 days in every bible month, also 12 months in every bible year, now time 1, times 2, and half time.

1 year .....	360 days
2 years .....	720 days
Half year .....	180 days
	1260 days

Then we will take the 40 and 2 months and find how many days it meant by multiplying 42 by 30 day months and results 1260. Here we have the same amount of days in the 42 months as we have in time, times, and half time.

Now dear sister I am perfectly satisfied with the pure and perfect word of my God, and the Holy Ghost as a teacher sent from from God to teach us all things and to show us things to come. Now let this brother take his 364 day calendar and try to figure this out and see what kind of an excuse he could make because it did not all work out according to God's time. When God called me out he sure did chasten me hard, but how I do love him for it now. My conversion was a home conversion. I did not attend any church. Now I will tell you who I am. I am Marietta Patterson's mother I saw your father baptize her, sister Inez Uptegrove, my youngest daughter Mamie, and Brother Bob Chadwick, all at sister Uptegroves. What do you see in the 30 day month? Please put a sketch in your paper about it and use my figures so all who get your paper may see too.

Your sister in Jesus,  
Mrs. Lee Nelson.

### WANT LIST OF THE "REMNANT OF ISRAEL"

The Adventist Collection in the New York Public Library is in need of the following numbers of the Remnant of Israel to complete its file:

- 1917—Nov.
- 1918—June.
- 1918—June, Aug.
- 1922—Nev., Dec.
- 1923—Sept., Oct.

Address: Mr. Frank Peterson, Adventist Collection, New York Public Library, 476 Fifth Ave., New York.

The entire person takes on the characteristics of one's usual way of doing things. After slighting your work, after doing a poor job, you are not quite the same man you were before. You are not so likely to try to keep up the quality of your work, not so likely to regard your word as sacred as before. The mental and moral effect of half doing, or carelessly doing things; its power to drag down, to demoralize, can hardly be estimated because its processes are so gradual, so subtle. There is a very intimate relation between the quality of time work and the quality of the character.

If you should ask the inmates of our penitentiaries what had caused their ruin, many of them could trace the first signs of deterioration to shirking, clipping their hours, deceiving their employers—to indifferent dishonest work.

It is just the little difference between the good and the best that makes the difference between the artist and the artisan. It is just the little touches after the average man would quit that make the master's fame.

### THE GOSPEL IN A PHRASE.

Some one has said that God put the whole Bible in one verse. That verse is found in John 3:16. It is a little verse but as big as man's sin and need of salvation.

Spurgeon used to tell of a "little book" he knew of. This tiny volume had only three leaves and contained not a single word. The first leaf was of black paper, the second was of red paper and the third was of white paper. The book was eloquent and suggestive of the entire plan of redemption. The black page represented man's sin, the red page as representative of God's sacrifice and the white page was representative of a soul washed in the blood of the Saviour. It can be all summed up in one great line: "God so loved the world that he gave his only begotten Son."

"The art of saying appropriate words in a kindly way is one that never goes out of fashion, never ceases to please, and is within the reach of the humblest."

### WHAT IS REPENTANCE?

By J. J. Schaumburg.

"Repent ye, and believe the gospel" (Mark 1:15).

These are the words of Jesus as he entered his ministry. They were timely then; they are timely now. Now *what* is repentance? This is a fair question, and calls for a scriptural answer; and we believe the Bible furnishes it.

Negatively: repentance is not merely being sorry. Greedy Judas "repented himself, and brought again the thirty pieces of silver . . . saying, I have sinned, in that I have betrayed innocent blood . . . And he cast down the pieces of silver . . . and went and hanged himself" (Matt. 27:3-5). "Godly sorrow worketh (true) repentance" (2 Cor. 7:10). But Judas didn't have godly sorrow.

Repentance is not doing penance as some have perverted repentance to mean. Doing penance is a form of *earning* salvation. The Bible says that our salvation is "*not of works*, lest any man should boast" (Eph. 2:9). We may count beads until the second

coming of Christ, but it will avail nothing so far as getting salvation thereby is concerned; for God has purposely placed man once for all in debt to himself, so that all are debtors (Rom. 1:14). Not one of us can boast above another. Instead of *DOING* something to *earn* salvation, Christ tells us we get it by faith in his own finished work on the cross. The Pharisees may not have counted beads, but they were trying to *earn* salvation. Hear them: "What shall we *DO* that we might work the works of God? And Jesus . . . said unto them, *THIS* is the work of God, that ye *believe* on him whom he hath sent" (John 6:28-29). Yes, praise God, it is of grace and not of works, "and if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace" (Rom. 11:6). Salvation by grace is God's plan. Salvation by works is man's arrangement. Which will you choose?

Repentance isn't making resolutions on the first of the year and then forgetting all about it later. Many resolutions have been made, and they have been almost as quickly repudiated by the law of neglect or the slip of memory.

Positively: repentance is a *REVERSION OF ACTION*.

When God destroyed the world by the flood in Noah's day he repented. Gen. 6:6. The Lord had not sinned! But he reversed action concerning man. He made him first; but in the flood he unmade him. This is illustrated by the engineer and the engine. When the engineer pulls back the large lever he reverses action, and the throttle being open the train goes back. So God in Noah's day reversed action concerning man. In Ex. 32:14 the Lord again reversed action. In 1 Sam. 15:35 the Lord reversed action concerning Saul. Regarding the overthrow of Nineveh the God of heaven reversed action because the Ninevites reversed *their* action. Jonah 3:10; Matt. 12:41.

This thought is beautifully illustrated by the writer in the book of Hebrews: "For ye know that afterward, when he (Esau) would have inherited the blessing, he was rejected; for (because) he found no place of repentance (reversal of action), though he sought it carefully with tears." Heb. 12:17. Now let us turn to Gen. 27:34 and read: "And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father." In verse 38 we read again that Esau wept. He sought repentance; that is, he sought to get his father, Isaac, to reverse action concerning the birthright, and give the blessing to him. But did he succeed? No. The Hebrew writer says Esau was "rejected." He failed to persuade Isaac's mind, though he wept bitterly. And he did not get the blessing.

### WHERE IS ADAM?

This seems a most natural inquiry in view of the fact that he was the first of human kind, the great forefather of us all.

Although by his own act he brought death upon himself and all his children, yet this does not keep us from wishing to know what is his present condition. Instead, it causes a desire to *learn* about *him*; for to know what is the condition of him through whose disobedience "sin entered, and death on account of sin," will throw light upon our own future.

Is he in heaven?

Is he in "hell"?

What can we glean from the Bible account of Adam?

God said to Adam, if disobedient "Thou shalt surely die." (Gen. 2:17.) After Adam sinned, God said "Dust thou art, and unto dust shalt thou return." (Gen. 3:19.) "Adam lived nine hundred and thirty years; and he died."—Gen. 5:5.

Thus at the close of Bible history of him, Adam was *dead*. Has he come to life since then? To learn about this, let us consider some Bible statements.

Martha said to Jesus, concerning Lazarus, her brother, "I know that he shall rise again in the resurrection at the last day."—John 11:24.

The apostle Peter says: "The patriarch David died and was buried, and his tomb is with us unto this day. \* \* \* David ascended not into the heavens."—Acts 2:29, 34.

The Lord Jesus told Nicodemus "*No one* hath ascended into heaven, but he that descended out of heaven, the Son of Man."—John 3:13.

Then Adam is *not there*.

As to him being in "hell"—if one means, by that word, a place of endless torment, how can we for a moment think, if Jesus died to redeem and save him, that Adam is in a place *beyond the reach* of salvation?

But the Bible plainly teaches that the dead are *dead*. They will be dead until the resurrection—"at the last day." Until then, Adam is in the condition of death. "The wages of sin is *death*," not life in a place of torment.—Rom. 6:23.

Adam is dead, and he would be dead forever if Jesus of Nazareth had not redeemed him by the sacrifice of His own life. In due time. "All that are in the tombs shall hear His voice, and shall come forth."—John 5:28, 29.

He who died to save them, being raised to life again by God and highly exalted, will be King over all the earth in that day; and having called the dead back to life, He will teach and guide and uplift all who are willing to receive blessing through Him, their Redeemer.

Saved out of death, Adam and all his children may, by complying with all the conditions, come up to

human perfection, and such of them as prove to be willing and become worthy will enjoy everlasting life. We may well suppose that they will look back upon their life in "this present evil age," with its sin, unhappiness, sickness and death, as upon a nightmare from which their Redeemer and Lord has awakened them to a day of greater blessing than they had ever known.

But great as is the blessing set before them, a more wonderful prospect lies before another class. It is composed of those who, having heard the "good tidings" in the present life, received the message gladly and tried to lead lives in harmony with the truth made known to them.

And by this course—through faith in their Redeemer and by being "faithful unto death"—they will rise in "the first resurrection" and have the blessed privilege of being fellow workers with their Lord—associated with Him in bringing blessing to all the world whom He died to save. He will be the Head, they will be "members of His body;" He will be the kingly Bridegroom, they will be His "bride," sharing with Him the great work of "making His blessings flow far as the curse is found."

Where is Adam? Well, where was Lazarus after he died? Did our Lord call Lazarus *down*—from heaven? No: He called him "forth" from the grave.

One may say that it is distressing to think of Adam (or any of the dead) having to lie so long in the grave. But *he* is not conscious of it. Do we worry when we are in a sound sleep? Or do we worry when any of our friends are sleeping, with every prospect of waking in the morning? Job says "I shall sleep in the dust," and "I shall not be;" then he says also "Thou shalt call, and I will answer Thee."

It has been said: "He who *will* not reason is a bigot; he who *dare* not reason is a coward." But God says to His children, "Come now, and let us reason together." (Isaiah 1:18) Will you not decide, right now, in which class you are?

If you go on, reading these questions, you will be responsible for the way in which you treat them.

If those whom we call "dead" are not *really* dead, how can there be a "*resurrection* of the dead"? And Christians that "are fallen asleep in Jesus" (1 Thes. 4:14)—are they *asleep in heaven*?

Some say that it is the *body* that is to be resurrected, raised. Why can *that* be so important, if the former owner of the body has been in happiness or in torment for ten, or a hundred, or a thousand years, *without* a body?

No: it was *man* who sinned, and *man* dies in consequence of sin. The whole man dies. He would be dead forever had not Jesus died to "redeem his *soul* (the whole being) from the power of the grave." (Psalm 49:15) "The soul that sinneth, it shall die."

"The wages of sin is *death*;" but be glad that these words follow: "but the free gift of God is eternal life, through our Lord Jesus Christ." (Romans 6:23) "Thanks be to God for His unspeakable gift!"—2 Cor. 9:15.

Adam is *dead*; but he will be raised again by the soon-coming King over all the earth. "As in Adam all die, so also in Christ shall all be made alive." (1 Cor. 15:22.) If they appreciate the free gift, they may enjoy that life for ever more.

May every reader of this tract realize that in deciding any religious question, concerning this life or the life hereafter, there is no final authority but the Bible. Depending on it, "Prove all things; hold fast that which is good."—1 Thes. 5:21.

The writer of these lines issues this tract on the fortieth anniversary of the day when he first heard the truths about life and death, some of which he has here tried briefly to set forth. They have proved good all these years. No earthly treasure will compare with them in value; and he wishes that many more may receive them with great joy.

Good Tidings,

South Hills,

Pittsburg, Penn.

### THE PLAN OF SALVATION

Geo. Faucher.

(Continued from April Issue.)

Many people whom I know, however, will catch at the English wording found in Matt. 28:1, in the authorized and revised versions, to try to sustain their opinion that Jesus rose upon the Sabbath, and not upon the first day of the week; laying great stress upon the phrase—"In the end of the Sabbath." But I have a Greek diatessaron here which says: "Now *after* the Sabbath, as it was *dawning to the first day of the week*." This Greek makes Matthew agree with Mark who says: "And when the Sabbath was past." Mark 16:1. And the dawning to the first day, is called—"very early in the morning" by Mark. 16:2. So the dawning, is early in the morning; and does not say, as it began to get dusk, or to begin to get dark as one of our late brethren tried to prove in his Wednesday crucifixion theory. Luke 24:1, also says, that it was upon the first day of the week the women came to the sepulchre. O yes, says the objector, it says the women came to the sepulchre early the first day of the week, and found that Jesus had risen, and therefore it does not prove that Jesus rose upon the morning of the first day: but since the women found him gone, shows he rose in the end of the Sabbath.

But my dear careless readers who make use of Matt. 28:1, to prove that Jesus rose in the end of the Sabbath and not on the first day, read again with me:

"In the end of the Sabbath, as it began to *dawn* toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Does not this say simply that the women came to the sepulchre like the other three evangelists say, and does not say in particular that Jesus rose then? And if in the end of the Sabbath, here, means that it was on the Sabbath that they did this, (and it only speaks of the women here), then you make those women come to the sepulchre on the Sabbath day, a thing they refused to do on the first end of the Sabbath. Not having time to anoint Jesus before the Sabbath, Luke 23:55, 56, says "they got the ointment, and they rested the Sabbath day *according to the commandment*."

So if those women as you see it, came to the sepulchre (and it is all Matthew says, like the others do), *in the end, or on the latter part* of the Sabbath before it ended; then those women did not keep the Sabbath according to the commandment which must be kept from sun down to sun down; and therefore Luke was a liar, according to your theory. And you cannot avoid this conclusion, because Matthew says those women came to the sepulchre in the end, or before the Sabbath ended. Matthew does not say any more than Mark, Luke and John. Every one says, that when the women came there, Jesus was already risen. But Mark is more accurate, when he says, Mark 16:9, "Now when Jesus was risen early the first day of the week," he appeared, etc. But you say change the punctuation, and it makes it read different, and it will not say that Jesus rose early the first day of the week. But as it stands now, Mark is in perfect harmony with the typical wave sheaf, which the priest waved on the morrow after the Sabbath, which Paul says was according to the scriptures that Christ arose. But here is another scripture also which Paul had reference to. Hos. 6:2, "After two days will he receive us: in the third day he will raise us up, and we shall live in his sight." "After two days," not after three: *in the third* day, not after three days.

It was the Spirit of Christ, (the Holy Spirit) who dictated to the prophets what to write concerning himself, and about his suffering as a passover lamb slain for us. 1st Pet. 1:10, 11. That being so, the time of the resurrection of Christ must be exactly on the day that the Holy Spirit taught Moses it would be, which was the sheaf of the firstfruits of the barley harvest which the High Priest was commanded to wave on the morrow after the Sabbath, and the Passover: and the morrow after the Sabbath, is, al-

ways the first day of the week, every one knows that. But you say; we have a scientific proof that the first full moon after the vernal equinox in A. D. 34 was on Wednesday according to the Naval Department at Washington; how can you reconcile a Friday crucifixion with this scientific fact, while you claim that the passover was always on the first full moon after the Vernal equinox? But remember dear ones, that scientific proof must be based on scientific facts to be true. So when we know that all the calculation done at Washington is done from the standpoint of an incorrect Usher chronology, then you may begin to question with me whether our time, and calendar makers at Washington are giving us actual facts, when they base all their calculations from the supposition that from creation to the birth of Christ is four thousand years as Archbishop Usher has given to the world.

This Usher chronology contradicts the word of God all the way from the flood to the birth of our Lord: and contradicts itself as well: and if the editor of the Remnant of Israel will allow me space to do so, I am willing to prove what I now say, in a separate lesson. There is a difference of seventy one years between true Bible chronology, and Ushers'. The world was 71 years older than Usher claims, when Jesus was born, according to true Bible time. During that 71 years which he missed, the earth has revolved 25,844 times which he missed. The moon during that same time, made over 876 revolutions around our world which he missed; for the moon kept right on in her appointed work without stop regardless of what Usher says. Our time makers at Washington follow Usher simply, and know nothing of a Bible chronology. And the fact that, according to the Usher chronology, the moon full after the vernal equinox on a Wednesday A. D. 34, proves his chronology untrue, while he himself believed, and taught a Friday crucifixion in all his preachings, hence one of his inconsistencies, among many others. Well the writer simply added the 71 years which Usher missed and wrote to the U. S. Naval Observatory at Washington to find out upon what day of the week the first full moon after the vernal equinox was with 71 years added, and the answer was, that it was Friday March 29. Was this simply a happen so? O, no dear friends; but simply a true scientific fact, in full harmony with a Bible chronology, and its teachings in the types pointing to Christ. The moon having full that Friday afternoon, made the 14th day beginning at sun down the passover day, on the second Sabbath of that first moon of the year: which is all in harmony with Jno. 19:14, 31, and Lev. 23:3-16. You may ask questions if you wish, and I will answer.

Geo. E. Faucher, 1243 Ionia St., Los Angeles, Cal.

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